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THE NATURE OF JUSTIFICATION OPENED, IN A SERMON

On Romans V. 1.

BY

John

Mr. *GIBBONS*, ſometime Preacher at *Black-Fryers*, *LONDON*.

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Printed for *John Lawrence* at the *Angel* in the *Poultrey*, 1695.

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ROMANS V. 1.

——Therefore being justified by faith, we have peace with God, &c.

THE Words present us, for the Argument of this Morning Exercise, with the great Doctrine of Justification first to be Opened, and then Improved.

1. To be Opened. And that we may not with *Aquinas* and the Papists, *In ipso limine impingere*, Stumble the very first Step we take, and so quite ever after lose our way, by confounding Justification with Sanctification, I shall only premise, That as in Sanctification the change is Absolute and Inherent, so in Justification the change is Relative and Juridical; the former is wrought in the Sinner's Person, he becomes a new Creature; but this latter is wrought in his State, he becomes Absolved at the Bar of Divine Justice; for Justification is a Law-state, (from) it aboliſheth the convincing Power of Sin, or its Guilt. Our Buſineſs therefore, is to diſcover the Proceſs at God's Bar, in the juſtification of a Sinner, which will be beſt done by comparing it with that at Man's, which we are familiarly acquainted with.

To be Juſtified, therefore implies in general three things. 1. The Perſon is charg'd with Guilt. 2. Pleads to the Charge. 3. Upon that Plea is diſcharged by the Judge.

1. A justified Person must be *charg'd with Guilt.* Now Guilt is the Relation which Sin hath to Punishment; for Sin is the breach of the Law, and Punishment is the Vengeance which the Law threatens for that breach. And as the threatning it self is in the nature of it, a Guard to the Law, to prevent the breach of it, bidding, as it were, the Transgressor come at his Peril, break the Law if he dare, be wise before hand, lest he rue it too late; so the Punishment in the very nature of it, is a vindication of the Equity of the injur'd Law, the Reparation and Amends it makes it self for the wrong done it, by damnifying the Person injuring her, proportionally to the Injury: Now, that a justified Person must be charg'd with Guilt, *i. e.* with the breach of Law; and by consequence with desert of Punishment, appears, because otherwise, if a Man be pronounced Righteous, whom no body ever accused, or questioned, he is only praised, not justified.

2. The Person to be justified, must *plead for himself*; either in Person, or by his Advocate who sustains his Person; for to refuse to Plead, is to despair quite of being justified; and to abandon ones self over unto Punishment, *Silence gives consent*, it argues, the accused Person hath nothing to say for himself, why he should not be Condemned. Our Law, you know, sheweth no Mercy to one that will not Plead, he is to be Prest to Death.

An Indicted person must plead therefore something in his own behalf, why he should be Justified, if he would be. Now, either the Man is Guilty of the Charge, or not Guilty. I must speak to both Cases, and shew what Pleas are requisite in each, and which of them is the Plea upon which a Sinner is justified at the Bar of God.

Case 1. If the Indicted person be *not Guilty* of the Charge, Justice it self must justifie him upon that Plea. *Si accusasse sufficerat, quis erit innocens?* An innocent Person may be accused, he can never be convinced; for that that is not, can never be demonstrated; the Judge or Jury were themselves Guilty, if they found Innocence Guilty. Now to be Justified thus, is to

be purely and meerly Juſtified, not at all to be Pardoned; for ſuch a one ſtands upon his Terms, bears himſelf upon his own Righteouſneſs, begs no Mercy. 'Tis no favour to juſtifie him, 'tis his due; he is not beholding to the Judge a jot, the exact rigor of the Law acquits him.

To bring this to the preſent Buſineſs, I ſhall demonſtrate, that we can never be juſtified at the Bar of God, by pleading *not Guilty*; For,

Firſt, The Plea is falſe. Altho' in a very reſtrained Senſe, there is none ſo wicked, but he may plead *not Guilty*, and be juſtified as to this or that particular Fact charged upon him. *Nimrod* was not Guilty of *Abel*'s Murther. Nay, a Saint may be guilty of ſome Sins which the Devil may plead *not Guilty* to, as grieving the comforting, the ſealing Spirit, abuſing the Redeemer's Grace, *&c.* yet nothing ſhort of Univerſal Innocence, nothing but a perfect Righteouſneſs, a total exemption from all manner of Guilt will entitle us before God's Tribunal to this Plea; *For whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all*, Jam. 2. 10.

1. Becauſe the Puniſhment due to the breach of the whole Law, *viz*, the Curſe of God is due to every breach of every part. *Curſed is he that continueth not in all things which are written in the book of the Law to do them*, Gal. 3. 10. Deut. 27. 26. *The wages of ſin* (τὰ ὀψώνια of every ſingle ſin) *is death*, Rom. 6. 23.

2. Becauſe, He that *offends in one point*, affronteth the Authority of all, as is excellently obſerved in the next Verſe; *For he that ſaid, Do not commit adultery, ſaid alſo, Do not ſteal*, Jam. 2. 11. Every Sin hath Atheiſm in it, it denies the God that is above; to trample upon the Majeſty of God ſhining in one Commandment, is at once to trample upon that Majeſty which enacted all.

3. Becauſe thereby he becomes infected with a contagious Diſpoſition to be guilty of all; the ſame Principle which emboldned him now, will another time (if but excited with equal Strengths of Temptation) to commit any other Sin, or to repeat the ſame Sins again and again (though excited with ſtill weaker

and

and weaker Temptations) for as frequent Acts strengthen the habit of Sin, so the habit facilitates the Acts.

From hence it appears, That the holy Angels, that *Adam* in Innocency, that the Man Christ Jesus, might indeed plead *not Guilty* before God, and be justified upon that Plea; but now impossible for us, *Rom.* 3. 20, 23. *Psal.* 14. 1. 1 *Joh.* 1. 8.

Secondly, The Plea being false, there is no hope upon this Issue to be justified, unless there were some defect in the Judge, or in the Evidence. In the Judge either of Prudence, in not Understanding; or of Integrity or Power, in not executing the Law aright: But in our Case these are alike, that is, infinitely impossible; for we have to do with the wise Legislator himself, who is also the Holy, Holy, Holy Lord God Almighty, and *shall not this Judge of all the earth do right?* *Gen.* 18. 25. Nor can there be any defect in the Evidence, for the books shall *be opened at the last day, and the dead shall be judged out of those things which are written in the books, according to their works*, Rev. 20. 12. Nay, even now there are two Day-books a filling, down goes (every Hour, every Moment) all we do and think, and speak, in the Book of God's Remembrance fairly written; not an *Iota*, not a tittle either mist or blurred; of this God hath given us a counterpart to keep in our own Bosoms, the Register of Conscience (though a very imperfect Copy, full of Blots, Mistakes, Omissions, yet) enough alone to convince us instead of a thousand Witnesses; for every Sinner will be his own Accuser and Condemner, rising up as an Advocate in the behalf of the great Judge, against himself at the day of Judgment.

——— *Prima est hæc ultio, quod se*
Judice, nemo nocens absolvitur ———

Case 2. And this was the first Plea, *not Guilty*; but the Case is not ours, and therefore this Plea will never justifie us. I come therefore to the other (which in our Case) *is Guilty*; and here are two ways of pleading. First, *Meer Mercy, for Mercies* sake; but indeed, this is not to Plead at all, but to Beg. And as in the

the last Case, when an innocent Person upon his pleading not Guilty is discharged, that is pure Justification, but no Pardon: so here quite contrary; when a guilty Person is discharged out of Mercy, this is pure Pardon, but no Justification; for there shines not one Beam of Justice in such a Discharge, meer Mercy is all in all. Whence it follows, that the *Socinians*, who, to avoid the necessity of acknowledging Christ's Satisfaction to Divine Justice, affirm, That *Justification* is nothing but meer Remission of Sins, do abuse *the Word*, and contradict themselves; for, who seeth not, that to be pardoned *gratis*, out of pure Mercy (without the least Reparation made, either for the Injury and Indignity done to the Law, or Satisfaction to the Honour, Justice, and Authority of the Law-giver, by the Sin affronted) is not *to be justified at all*, δικαιοῦσθαι, but only *to be gratified*, ἐλεοῦσθαι; *i. e.* discharged upon the sole account of Mercy, without any consideration had of Justice. This is the first way of pleading when *Guilty, meer Mercy for Mercies* sake; but to be *justified* upon this Plea, is an evident Contradiction. Therefore *Secondly*, The only Plea for a guilty Person to be justified upon, is to plead Mercy for the sake of some Satisfaction made to the Justice and Honour of the Law. And by how much the fuller this Satisfaction is, by so much the fuller is the Justification of such a person as is upon this Plea discharged.

Now a full Satisfaction may be made two ways.

1. By suffering the whole Penalty due.

2. *When a valuable Consideration is accepted by the offended Party or Judge, wherein the Honour of the Law is as much saved, as if it had never been broken; or as if being broken, the full Penalty had been inflicted on the Breaker.*

And here I have these two things to prove. 1. That Man could never make such Satisfaction to the Justice of God, nor any Creature for him. 2. That the Lord Christ hath made such full Satisfaction, that it stands now with the Honour of the Holy God, to justifie Sinners upon the terms of the Gospel.

1. *Assertion. First*, That neither Man, nor any Creature, could satisfie offended Justice.

1. Not

1. Not by ſuffering the Penalty; for that being Infinite, requires an infinite Continuance under it (there being no other way for a Finite Creature to ſuffer Infinitely) and ſo the whole Penalty will ever be ſuffering, but can never be ſuffered; for in Eternity, ſtop where you will, and there is yet as much to come, as is already paſt; nay, infinitely more, for that which is paſt, is but a Finite time of ſuffering, though Millions of Ages are paſt, but an Eternity of ſuffering is yet to come; and after as many more Millions of Ages, ſtill, ſtill an infinite Eternity is future, that never can be ſo exhauſted, but an Eternity will ſtill be left.

Secondly, Not by any act of Service, which amounts to a valuable Conſideration worthy to be accepted of the Judge as Satisfactory to his affronted Juſtice, for two Reaſons.

1. Becauſe God is more diſhonoured by one Sin, than honoured by an Eternity of Obedience; for God is not at all obliged to *Cherubims* and *Seraphims* for obeying him; all the Creation naturally oweth its utmoſt poſſibility of Service, as an Eternal Debt to its great Creator. Now the leaſt act of Diſobedience, or Sin, being Injury and Treaſon, thereby a new Obligation is contracted, *viz.* to ſuffer condign Puniſhment, the former Obligation unto Duty remaining eternally in as full Force as ever; *which, if we could diſcharge, yet were we but unprofitable ſervants*, Luke 17. 10. *Can a man be profitable to God?* Job 22. 2. *If thou be righteous, what giveſt thou to him? or what receiveth he of thine hand?* Job 35. 7. An Eternity of Service in the higheſt perfection, is every Creature's Debt as a Creature; and beſide this, an Eternity of ſuffering too, is every delinquent Creature's Debt, as delinquent. But one Debt cannot pay another; ſince therefore, all that the whole Creation can do for ever, would but juſt ſatisfie the firſt natural Obligation unto *pure Juſtice*, *viz.* the Debt of Obedience; it is quite impoſſible that ever any Creature ſhould ſupererogate, or ſpare any thing from hence, towards ſatisfying the Secondary ſuper-added Obligation unto *offended Juſtice*, *viz.* the Debt of Puniſhment, either in its own behalf, or anothers.

Secondly,

Secondly, The other Reason, why neither Man, nor any Creature for him, can ever satisfie the offended Creator by the highest Services, because they all have it from him, when they do Obey him; of his own do they give him; for in him we live, and move, and have our Being: What hast thou, O Man; nay, O Angel, O Arch-angel, that thou hast not received? All our, nay, all their Springs are in him; without him we can do nothing. The more we do for God, the more he doth for us; and consequently, still the more we owe him. So that acts of Obedience are so far from satisfying our Obligations to God, as that they contract new ones, for, even for them are we obliged.

2. *Assertion.* Having cleared the first, we come to the second Point, That Christ hath so fully satisfied his Father's offended Justice, as it stands now with the Honour of the Holy God, to justifie every Sinner, that can upon Gospel terms, plead his Interest in this Satisfaction. Here we must enquire into these three things:

1. The Matter of this Satisfaction.

2. The Form, or that which makes it infinitely Satifactory and Meritorious.

3. What are those Gospel terms?

First, For the matter of Christ's Satisfaction, I humbly conceive, that the whole State of his Humiliation, from his Conception to his Resurrection (for, at his Resurrection began the second State of Christ as Mediator, *viz.* his Exaltation to be continued to the general Resurrection, and then he shall resign up the Kingdom to the Father, and God shall be thenceforward all in all, 1 *Cor.* 15. 24, 28.) that this State (I say) of our Redeemer's Humiliation, is entirely look'd upon by God as the valuable Consideration, wherein his Justice with Honour acquiesceth, and rests satisfied. It hath two Parts. *First*, His taking the form of a Servant at his Incarnation. *Secondly*, His management of, and deportment in that State.

First, His Incarnation, and this presents God with a double Satisfaction, whereby he may with Honour entertain Thoughts of Love to Mankind.

1. In that, Humane Nature is in Christ unstained with either Original, or Actual Sin; for, by his Divine Conception by the Holy Ghost, he received of his Virgin-mother, a pure, undeflowred Virgin Humane Nature; the second *Adam* revives the Innocency of the first; those Eyes could without Disparagement behold his Manhood, which are purer than to behold Iniquity; and even in their sight, though no other Flesh living could, yet this Flesh must be justified.

2. In that Humane Nature is in him dignified with Union to the Divine, and is become the Seat and Mansion of the Godhead; so that how loathsom soever Sin hath rendred it in us, yet in him it is highly exalted; even as highly, as the Divine Nature in him was abased; for the Humane Nature ascends just in the same proportion, as the Divine descended, that is, to the utmost possibility; for God could stoop no lower than to become a Man, nor Man rise higher than to be personally one with God.

Thus you see Christ's entring into his State of Humiliation, hath rendred the Nature of Man very considerable again in the sight of God; so that he can now with Honour, exercise good Will towards it.

Secondly, His management of this State, consists in his active, and passive Righteousness.

By his active Righteousness, I mean his Obedience to the whole Law; to the Ceremonial, in being Circumcised, Baptized, keeping the three yearly Feasts, *&c.* To the Moral, in not committing one Sin, or neglecting one commanded Duty, even to Subjection to his Parents, and paying Tribute to *Cæsar*.

By his passive Righteousness, I mean all that he suffered in his Life time, as the meanness of his Birth and Education; his Persecution by *Herod* in his Infancy, after by the *Scribes* and *Pharisees*, his Hunger and Temptation in the Wilderness, his Poverty and Straits, he had not where to lay his Head; in a word, *He was all his life long in all things tempted as we are (yet without sin)* Heb. 4. 15. but especially what he suffered at his Death.

First,

First, In his Body, he was scourged, spit upon, crowned with Thorns, and at length Crucified, which was, 1. A cruel Death; the Latin *Cruciari*, to be tormented, is derived, *à cruce*, from being crucified, 2. A reproachful one, *Gal.* 3. 13. *Heb.* 13. 13. it was the *Roman* Death for Slaves and Malefactors.

But, *Secondly*, Most of all he suffered in his Soul, witness those Expressions, λυπεῖσθαι, ἐκθαμβεῖσθαι ἀδημονεῖν, *Matth.* 26. 37. *Mark* 14. 33. add his bemoaning himself to his Disciples in the following words, and his passionate Prayer thrice repeated, *Abba Father, if it be possible let this cup pass.* Add further yet, his sweating drops of Blood, in that bitter Agony which so spent him in the Garden, that an Angel was sent to comfort him; but above all, his desertion upon the Cross, witnesseth that he suffered unutterably in his Soul, when he cryed, *My God, my God, why hast thou forsaken me?* The *Socinians* are here puzzled to give any tollerable Account, how the infinitely good God could find in his Heart to exercise his only begotten Son, that never sinned, with all these Horrours in his Soul; for certainly, it stood not with his Goodness, had not Christ, as the second *Adam*, been a publick Person, a Representative, *on whom the Lord hath laid the iniquities of us all*, Isa. 53. 6. But if we consider (which they deny) that Christ was then satisfying his Father's Justice, we need not wonder at those Horrours and Consternations of the Manhood; for he knew the vastness of his Undertaking, the numberless Numbers, and aggravations of Sins, the dreadful weight of his Father's Wrath, the sharpness of that Sword, *Zech.* 13. 7. which he was going now to feel (not that God was angry with Christ upon the Cross, *quoad affectum*; no, he never more dearly loved him, but *quoad effectum*) and Christ's infinite Abhorrence of the Sins he bore, and that infinite Zeal wherewith he was inflam'd to vindicate the Honour of Divine Justice. Now, his infinite love to his Church struggling with all these, produc'd those Agonies, and overcame them all, when he said, *It is finished*, Joh. 19. 30. we meet him next triumphing in his Resurrection.

But here to resolve that great Question, whether Christ's passive Righteousness alone, or Active and Passive jointly, are the matter of Christ's Satisfaction, which Believers plead at God's Bar for their Justification, and, which being accepted by God as a Plea good in Law, is said to be imputed (*viz.* in a Law-sense) for Righteousness. Let these Reasons be weighed by such as do disjoyn them.

First, Each of them hath its proper Interest in, and its respective Contribution towards the satisfying the injur'd Honour of God's Law. For the Honour of God's Law, is the Equity of both its Parts, its Command, and its Threatning; Christ's active Righteousness honours the Equity of the first, which Man had dishonoured by his Disobedience; but the great God-man hath repaired the Honour of God's Commandments, by yielding a most perfect Obedience to every one of them, and therein proclaimed *the Law to be holy, just, and good.* Then Christ's passive Righteousness in like manner honours the Equity of the Threatning; for, as by *Obeying*, he acknowledged God's Authority to make a Law, and his unexceptionable Righteousness in every single Branch of the Law made; so, by *Suffering*, he proclaimeth, that Man is bound to keep it; or, if he do not, to bear the Penalty. He himself dies to justifie, that the Sinner is worthy of Death, and offers himself upon the Cross as a Sacrifice to the Divine Justice; and hereby he hath proclaimed Sin to be exceeding sinful, and God to be so jealous a God, as, rather than Sin should go unpunish'd, and his Justice wants its Glory, the Righteous Eternal Son of God must be made an Example, what guilty Man had deserved. Thus God by two equal Miracles (of everlasting Astonishment to be adored) hath satisfied both his contending Attributes, and rendred each of them Triumphant, in making his Righteous Son an Example of his Sin-avenging Justice, that guilty Sinners (repenting, and believing) might be made Examples of his Sin-pardoning goodness.

In the second place, as each hath its respective Interest in satisfying the injur'd Law, so neither of them can be any where severed from the other; and those which God hath so indissolubly joyned,

joyned, let none part aſunder; for Chriſt's active Righteouſneſs was every where paſſive, becauſe, all of it done in the form of a Servant; for in our Nature he obeyed the Law, but in his very Incarnation he was Paſſive, for therein he ſuffered an Eclipſe of the Glory of his God-head. And his paſſive Righteouſneſs was every where active; becauſe, what he ſuffered was not by conſtraint, or againſt his Will; no, it was his own voluntary Act and Deed all along; let me inſtance in the greateſt of his Sufferings, his very dying was the Product both of the freeneſs of his Love, and the Majeſty of his Power, *John* 10. 17, 18. *Rev.* 1. 5.

In the third place, Both Chriſt's active and paſſive Righteouſneſs, what he did, and what he ſuffered, partake in common of the *form of ſatisfaction*; therefore, they are both integral parts, or joynt Ingredients thereof; for *forma dat eſſe*: but this brings me to the ſecond Enquiry.

2. *Query*, What is the form of Chriſt's Satisfaction, or that which renders it Satisfactory? I anſwer, the infinite Merit of what he did and ſuffered; which infinite Merit ſtands, 1. In the dignity of his Perſon; the fullneſs of the God-head dwelt in him bodily, *Col.* 2. 9. *John* 1. 14. Now for the work of a Servant to be done by the Lord of all, renders his Active; and for him to ſuffer as a Malefactor between Malefactors, who was God bleſſed for evermore, renders alſo his paſſive Righteouſneſs infinitely Meritorious; no wonder the Blood of Chriſt cleanſeth from all Sin, for it is the Blood of God, *Acts* 20. 28. 1 *John* 1. 7. And this is the Reaſon why the Righteouſneſs of one, redounds unto all for *the juſtification of life*, Rom. 5. 18, 19. becauſe his active and paſſive Righteouſneſs is infinitely of more value, than all, that the Creatures in Heaven and Earth could have done, or ſuffered to Eternity; the very Man Chriſt Jeſus is above all the Angels, *Heb.* 1. 6. for he is the Man that is God's fellow, *Zech.* 13. 7. And this infinite Worthineſs of the Redeemer's Perſon, you have excellently deſcribed, as irradiating, and infinitely exalting all he did and ſuffered, *Phil.* 2. 6, 7, 8, 9. *Heb.* 7. 24, 25, 28.

2. The

2. The active and paſſive Righteouſneſs of Chriſt are of infinite Merit, becauſe not at all due, but both meer ſupererrogations of an infinitely glorious Perſon.

And *Firſt*, For his active Righteouſneſs, it ſtood in his Obedience to the Ceremonial and Moral Laws.

1. His Obedience to the Ceremonial Law was a meer ſupererrogation, for the Subſtance to comply with the Shadows, the Antitype to do homage to its own Types; beſides, he ſubmitted to thoſe very Ordinances, whoſe End and Inſtitution ſuppoſeth Guilt, and whoſe Nature argues them deſigned only for the uſe of Sinners; what foreskin of Impurity had he to be cut off in Circumciſion? what Filth to be waſh'd away in Baptiſm? Did the holy Child Jeſus defile his Mother's Womb, as common Mortals do, that are conceived in Sin, and brought forth in Iniquity? And yet he was Circumciſed and Baptized, and his Mother offered for her Purification, *Luke* 1. 21, 22. *chap.* 3. 21. No imaginable Obligation lay on him to theſe Submiſſions, being to him meer Ciphers wholly inſignificant.

2. His Obedience to the Moral Law: Although it muſt be granted, that as Man, it was his Duty, *Gal.* 4. 4. yet was it not his Duty to become Man. True, a Creature's homage was due from him, when a Creature: a Servant's Work, when in the form of a Servant: but the whole was free and Arbitrary, becauſe his entring into that State was ſo: for, what but his own infinite Love could ever move the Eternal Word, to pitch his Tent in our Nature? What Obligation lay on the Heir of all things, to take the form of a Servant? Who bound the Eternal Son of God, to become in the fullneſs of time the Son of Man?

And as his active Righteouſneſs, ſo *Secondly*, His Paſſive too was a meer Supererrogation; for his Almighty Father's Holy, All-ſeeing Eye, could never eſpy the leaſt Iniquity in him to puniſh: What had the Divine Juſtice to do with him? for he was a ſinleſs Perſon, he ſuffered not for himſelf, *Dan.* 9. 26. No, for us, 2 *Cor.* 5. 21. And therefore, ſince no Obligation lay on him to do what he did, or to ſuffer what he ſuffered, he may impute the Merit both of the one, and the other, to whomſoever,

ſoever, and upon what terms ſoever he and his Father pleaſe.

But before I come to conſider the terms upon which Chriſt's Satisfaction is applied, I muſt anſwer ſome Queſtions, and clear the Scruples in the way.

1. *Object.* 1. What is become of the Law of that firſt Covenant made with *Adam* in *Paradiſe*? *Gen.* 2. 17. repeated again to the *Jews*, *Deut.* 27. 26. The ſumme of which you have fully expreſſed, *Ezek.* 18. 4. *The ſoul that ſinneth, it ſhall dye.*

I anſwer, It is not fully executed, nor abrogated, but releaſed, or diſpenſed with.

Firſt, It is not fully executed; for there is no Condemnation to them that are in Chriſt Jeſus, *&c. Rom.* 8. 1.

Secondly, It is not abrogated; for it is in part executed upon Believers; they are liable to the *firſt*, or *natural* Death, *which is the wages of ſin*, although *the ſecond death hath no power over them*; beſides all manner of Chaſtiſements and Afflictions, *Pſal.* 89. 30, 31, 32. And alſo that Law is totally executed upon finally Impenitent Unbelievers, over whom not the firſt only, but the ſecond Death alſo hath Power, 2 *Theſſ.* 1. 8. *For he that believeth not, is condemned already*, John 3. 18. That is, the Goſpel finds him, and every one in a ſtate of Condemnation; but thoſe who believe, it proclaims Deliverance to; thoſe, who through Unbelief reject it (judging themſelves unworthy of everlaſting Life, ſee *Acts* 13. 46.) it leaves ſuch as it found them; *viz.* under the Condemnation of the old Covenant, ſince they refuſe the pardoning Mercy of the New.

Thirdly, I anſwer therefore poſitively, That the firſt Covenant is releaſed, and diſpenſed with, by ſuper-inducing a New Covenant of Grace over it, That whoſoever cloſeth with, and comes into the terms of the New, ſhould be exempted from the Rigor and Extremity, *i. e.* from the Eternal Condemnation of the old, *John* 3. 16. It is not ſaid, He that believes ſhall not be Sick, ſhall not be Afflicted, ſhall not Die; *No, but he ſhall not periſh.* Thus you ſee the Covenant of Works, as to its Execution upon ſuch as are in the Covenant of Grace, is in the chief part reſtrained; but yet in ſome part inflicted: They never ſhall complain:

plain under the *Eternal* and *Destructive*; yet they do complain under the *Temporal* and *Corrective* Punishment of their Sins, *Lam.* 3. 39.

Yet more particularly for the clearer understanding of this, we must consider that the first Covenant lays a double Obligation on sinful Man.

First, In reference to what is past; and here it requires Satisfaction and Reparation from us, for our Sin in breaking it.

And *Secondly*, In reference to the future: after such Satisfaction and amends made, it requires perfect Conformity still as at first, absolute Obedience to all God's Commands, being the Eternal Debt of the reasonable Creature to that God that made it in his own Image: if therefore we could (which hath already been proved to be impossible) ever have satisfied God's injur'd Law for our past breach, the Law would still have come upon us for future, exact Conformity to pay the residue of that Eternal Debt: and its Language would be, *Sin no more, lest a worse thing befall thee:* as a *Fellon*, though burnt in the Hand, is yet bound to live honestly for the future at his Peril. Now the New Covenant of Grace relieves us as to both these Cases, and dispenses with the Rigour of the Law.

As to the first, It comforts us with the good News, That the Son of God hath satisfied his Father's Justice; and if we believe but in him, God will accept of us, as if we had satisfied in our own Persons. The case the Law leaves us in, is well expressed, *Isa.* 33. 14. and *Heb.* 10. 51. But the relief the Gospel brings us in St. *Paul*'s Language, *Rom.* 8. 33, 34. You have both together excellently, *Ezek.* 33. 10, 11.

As to the second Obligation, the New Covenant dispenseth with the Rigor of that too: for, woe to a justified and pardoned Person, if he must lose all again, upon the least defailance: therefore the Gospel proclaims pardon of Sin upon Repentance, and acceptance of sincere Endeavours to obey him. God's Language now is, Sinners be but in good earnest, do but love me heartily, and my Ways: let me but see a Child-like Ingenuity in you, and I will put down your upright, though imperfect Per-

Performances, in the Book of my Remembrance, *Mal.* 3. 16. and blot out your Tranſgreſſions, when repented of, out of the Book of my Remembrance. *Mandata Dei tanquam facta reputantur, quando quicquid non fit ignoſcitur.* Thus doth the Candor of the Goſpel diſpence with the Rigor of the Law: God deals not with us as an *Ægpptian* Task-maſter, but as a Father with his Children whom he loves: *Chriſt's yoke is eaſie, his burthen light.*

Object. 2. If any doubt how it ſtands with God's Veracity, and Immutability, having once declared, that the Soul that ſinneth ſhall die, to contradict it by declaring that, *He that believeth ſhall never die*, but have Eternal Life, *John* 11. 26.

I anſwer, We muſt look upon Threatnings as a part of the Law, declaring the dueneſs of the Puniſhment, what the Offender hath deſerved to ſuffer; not as Predictions of the Event, any more than *Thou ſhalt*, and *Thou ſhalt not*, in the Command, are Predictions: but only are expreſſive of the dueneſs of Obedience. Nor will it hence follow, that we have the leaſt cauſe once to ſuſpect that God may (if he pleaſe) to revoke his Promiſes, as well as his Threatnings; and then, what would become of us? for there is a wide difference in their eſſential Natures and Properties. In a Promiſe, the Obligation lies upon the Party promiſing; he hath paſt away his own Liberty, and the thing is now no longer his, but the others, who may, if he pleaſe, releaſe, and quit-claim to his Pretenſions; he may diſpenſe with, and ſurrender his own Right; but if he claim his Right to, and Intereſt in the Benefit, by vertue of the Promiſe, it cannot be detained without notorious Wrong and Injury, which, God forbid we ſhould charge him with; for he were not God, if he were not infinitely true and faithful. *How ſhould he elſe judge the world?* But now the Obligation unto Puniſhment lies contrarily upon the Sinner threatned; he hath paſt away his own Indemnity, and given God the right of puniſhing him: I ſay the Right, not the Neceſſity; if God will claim this Right, he may; but if he pleaſe, he may diſpenſe with it. It is no Injury if he puniſheth; yet no Obligation lies upon him but his

own Honour, And that, indeed, obligeth him not, never to dispense with his Law; but never to dispense with it upon a light Cause, or upon Terms misbecoming his Glorious Attributes. And the Dispensation we now speak of is an honourable one; for

1. There are weighty Inducements moving God hereunto. If he had not dispensed with the rigour of it.

First, He had lost the opportunity of the highest possible way of glorifying his own Goodness, which now so infinitely endears him to the World, and lays such Obligations on us to admire and adore him.

Secondly, As all *Israel* lamented over *Benjamin*, Judg. 21. 6. that a Tribe was lost; so the Creation would have mist a Tribe; which is the reason some Divines have given why Christ *took not on him the nature of Angels, but the seed of Abraham*; because, only some of the Angelical Tribe lost their Birth-right; only some *kept not their first estate*; but, *man being in honour continued not, but became like the Beast that perisheth.*

Thirdly, All Religion had been extinguish'd, and frozen by Despair unavoidably; if there had been no Hope, the Fear of God, his Worship and Service had for ever utterly perish'd from off the Earth. But now *his Name is excellent in all the earth*; even that Name proclaimed to *Moses*, Exod. 34. 6. The Lord is known in *Judah*, and his Name is great in *Israel*, Psal. 79. 1.

2. As the Causes inducing are weighty, so the Terms on which he dispenseth with his Law are as honourable; which was our third *Query* propounded in the opening the Point. For, since Christ Redeemed us, not by way of Solution (strictly) as a Surety, paying the Debtor's proper Debt to the Creditor; but by way of Satisfaction, as a Mediator and Intercessor, offering a valuable Consideration to the offended Judge of the World, in lieu of the Laws executing the Penalty threatned upon the Sinner: It necessarily follows, that no Right at all in the Benefits of this Satisfaction can accrue to the Delinquent, but upon such Terms precisely as the offended Party, and the Mediator that satisfieth him, shall agree unto; and upon mutual Treaty

and

and Com-promiſe, joyntly ratifie; ſo that Juſtification by way of Satisfaction provides, not only the Sinner's Indemnity, but in ſuch a manner, as alſo to conſult the Intereſts and Honour both of the Party ſatisfying, and ſatisfied; and this latter is the rule and meaſure of exhibiting the former, and of making over the Satisfaction for diſcharge of the Offender.

Query 3. What are the Terms therefore upon which both God and Chriſt have agreed to juſtifie Sinners?

I anſwer: *Firſt*, Faith, which is a hearty receiving Chriſt as he is tendred by the Goſpel; and here the Soul quits all Pretenſions of being juſtified by any Righteouſneſs of its own, and rolls it ſelf upon the Lord its Righteouſneſs; and therefore hath Faith the honour to be the juſtifying Grace, becauſe it ſo highly honoureth Chriſt; it is the Nuptial Knot whereby the Soul joyns it ſelf to its Lord-Redeemer in an everlaſting Marriage-Covenant, it denies it ſelf, and forſakes all its other Lovers, and claſps about its Lord and Husband, as it's all in all. Look what a Wife doth in a Marriage-Covenant to her Husband, that doth a Soul in believing unto Chriſt, it ſaith unto him, אתה thou art my Husband, *Hoſ.* 2. 16. And he ſaith unto his Spouſe, אתם you are my People.

But then this juſtifying Faith hath two Daughters that inſeparably attend her.

1. *Repentance:* Here ſinful Man retracts and undoes his Faults, cries *peccavi*, weeps, wrings his Hands, ſmites upon his Breaſt, and cries, *What have I done?* Laments after the Lord, and abhors himſelf in Duſt and Aſhes: He calls himſelf Fool, mad Man, Beaſt, Traytor to his God, and to his Soul: In a word, executes the Law upon himſelf; and ſince God excuſeth him from the Puniſhment, he accuſeth himſelf of the Guilt, and condemns himſelf to the ſhame of his Sin; and hereby the Sinner honours the Equity of the threatning by his Tears, acknowledging that his Blood was due.

2. *Newneſs of Life*; Here the Sinner acknowledgeth perfect Obedience to be ſtill his Duty; this honours the Equity of God's Commandments. And the Redeemer, by making this one of

the Conditions of the Goſpel-Covenant, hath given his Father his Law back again; he doth not repeal it; no, it's ſtill the rule of Life, and every Commandment ſtill obligeth a Believer. Chriſt hath only releaſed us from the condemning Power of it, not the commanding Power of it. We muſt ſtill preſs after Perfection; but, though we fall ſhort of it, we ſhall not die for it: *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*; but hath left us under the Government and Command of the Law. The whole matter is excellently expreſſed, 1 *John* 2. 1. *My little Children, theſe things I write unto you, that you ſin not; and if any man ſin, we have an Advocate with the Father Jeſus Chriſt the righteous.*

3. Having thus diſcourſed to the three general Points firſt propounded, and ſhewed, that the Perſon juſtified is charged with Guilt: And, Secondly, that he pleads to the Charge, (where I have largely opened the nature of that Plea) I come now to the third general Point, to ſhew how *upon his Plea he is diſcharged*, or *juſtified*.

A Sinner is then actually juſtified, when he is conſtituted, or made Righteous in Law. Righteouſneſs is a Conformity to the Law; he that fulfills the Law, is Righteous in the Eye of that Law; he is ἔνοχος, within the Protection of it; as he that tranſgreſſeth the Law, is ἔνοχος, Guilty in the Eye of the Law, and without the Protection of it. Now the Law of the New Covenant runs thus, *He that believeth ſhall not periſh*, ſo, that a Believer keeps and fulfills this Law; and therefore *Faith* is imputed to him for Righteouſneſs, *Rom.* 4. 22, 23, 24. becauſe *Faith* is the keeping of the New Covenant, which therefore is called *the Law of Faith*, Rom. 3. 27. in oppoſition to the Old Covenant, called there by the Apoſtle, *the Law of Works*. As therefore *Innocency, or perfect Obedience*, would have juſtified *Adam*, had he ſtood by vertue of the Law of Works, or Old Covenant, whoſe Tenour is, *Obey, and Live*, for then he had fulfilled that Law; and as his *Diſobedience* actually condemned him by vertue of the ſame Law, —— *Diſobey, and die for it*, Gen. 2. 17. So now, believing in Chriſt juſtifieth, by vertue of the Law of Faith;

Faith; for it is the keeping and fulfilling of the Gospel-Covenant, whose Tenour is, *Believe in the Lord Jesus Christ, and thou shalt be saved:* And again, Unbelief actually condemneth by vertue of the same Law, — *He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God*, John 3. 18. That is, because the Unbeliever is ἀνομος, without the Protection of the Gospel, or Law of Faith, he cometh not up to its Righteousness; he is *condemned already*, as a Sinner, by the Law of Works; and yet once more with a Witness, condemned as an *Unbeliever*, as a Monster that hath twice been accessary to his own Murther: *First*, in wounding himself, and *Secondly*, in refusing to be healed: The Law of Works includes us all under Sin, we *are all dead*, our Case was desperate; but *God who is rich in mercy, through his great love wherewith he hath loved us*, Ephes. 2. 4. (his immense ἀγαπην) when we were dead in Sins and Trespasses, *hath sent his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*, John 3. 16. And this is that Law according to which he will judge the World; *according to my Gospel*, saith *Paul*, Rom. 2. 27. Every Believer therefore, though he wants the Righteousness of the Law of Works (*viz.* Innocency) yet he shall not be condemned, because he hath the Righteousness of the Gospel (*viz.* Faith) which is the New Law in force, according to which, God now dealeth with us, and shall judge the World at the last day.

And here it will be richly worth our very heedful Observation, that although a Believer hath not the Righteousness of the Law of Works, inherent in himself: (for if he had, he were not a Sinner, but should be justified by that Law) yet by Faith he lays hold upon Christ's Satisfaction, which in the very Eye of the Law of Works is an unexceptionably Perfect, and infinitely glorious Righteousness: So that Faith justifieth us even at the Bar of the Law of Works, *Ratione objecti*, as it lays hold on Christ's Satisfaction, which, is our legal Righteousness; it justifieth us at the Bar of the Gospel, or Law of Faith, *formaliter, & ratione sui*, as it is Covenanting-keeping, or a fulfilling of the Gospel.

Gospel-Law: For, he that keeps a Law is Righteous, where that Law is Judge, the Law-maker by his very making of the Law, makes him Righteous, and the Judge that pronounceth according to the Law (for a Judge is νόμος ἔμψυχος) will infallibly pronounce him so.

But that with all requisite Distinctness we may apprehend this great Affair, let us take a view of some of the most considerable and important Causes which concur to the producing this excellent Effect, the discharge and justification of a Sinner, and state their several Interests and Concernments in their respective Influences upon, and Contributions towards it.

1. *How free grace justifieth.* And *First*, The free Grace of God is the first Wheel that sets all the rest in motion. Its Contribution is that of a *Proegumenal Cause*, or Internal Motive, disposing God to send his Son, *Joh.* 3. 16. *That sinners* (believing) *might be justified freely by his grace, through the Redemption that is in Christ Jesus*, Rom. 3. 24. For Christ died not to render God good (he was so Eternally) but that with the Honour of his Justice he might exert and display his Goodness, which contriv'd and made its self this way to break forth into the World.

2. *How Christs Satisfaction.* *Secondly*, Christ's Satisfaction is doubly concern'd in our Justification.

1. In respect of God, as a *Procatartick Cause* of infinite Merit, and Impetrative Power; for the sake of which God is reconciling himself unto the World in Christ, not imputing their Trespasses unto them, 2 *Cor.* 5. 19.

2. In respect of the Law of Works, Christ's Satisfaction justifieth us formally, as our proper legal Righteousness; I call it *our Righteousness*, because it becomes imputed to us upon our Believing; Faith being our Gospel Title, by pleading which, we lay claim to all the Benefits accruing from the Merit of Christ's Performance, to all Effects, Uses and Purposes, as if it had been personally our own; I call it *our legal Righteousness*, because, thereby the Law of God owns it self fully apaid, and acquiesceth in it, as in full Reparations and Amends made unto it, for the

the injury and diſhonour received by the Sin of Man. We muſt plead this againſt all the Challenges and Accuſations of the Law: who ſhall lay any thing to the charge of God's Elect? it is Chriſt that died, *&c.* Rom. 8. 33. And thus our legal Righteouſneſs required in the firſt Covenant, that of Works, is wholly without us in our Redeemer, yet imputed upon our Account.

Thirdly, The Goſpel juſtifieth *quâ Lex lata*, as it is the Law of Faith; for the very Tenour of the Goſpel-Covenant, is, Believe, and thou ſhalt be ſaved. 3. *How the Goſpel.*

Fourthly, Faith juſtifieth *vi Legis latæ*, as it is our Evangelical Righteouſneſs, or our keeping the Goſpel-Law? for that Law ſuſpends *Juſtification* upon *Believing*. Faith pretends to no Merit or Vertue of its own, but profeſſedly avows its dependance upon the Merit of Chriſt's Satisfaction, as our legal Righteouſneſs, on which it layeth hold, nor can it ſhew any other Title to be it ſelf our Evangelical Righteouſneſs, but only God's Sanction, who choſe this Act of believing to the honour of being the Juſtifying Act, becauſe it ſo highly honoureth Chriſt; ſo that as a moſt judicious Pen expreſſeth it, the Act of Believing is as the Silver; but God's Authority in the Goſpel-Sanction, is the King's Coin, or Image Stamp'd upon it, which gives it all its value as to Juſtification. Without this Stamp it could never have been currant; and if God had ſet this Stamp on any other Grace as Love, that then would have been currant, and have juſtified us as Faith doth now. 4. *How Faith.*

Fifthly, God juſtifieth in a proper ſenſe two ways: *First*, As a Legiſlator: *Secondly*, As a Judge. 5. *How God.*

1. As a Legiſlator, enacting by his Soveraign Authority, that ſweet and gracious Law of the New Covenant, by vertue of whoſe Tenour, every Sinner that believes is juſtified from the Guilt of Sin; *from which he could not be juſtified by the Law of Moſes*, Acts 13. 38, 39. This Law of Juſtification by Faith, is God's own Act and Deed, the great *Inſtrumentum pacis*, between God and Man: he hath proclaimed his Letters Patents; the King of Heaven and Earth hath in the Goſpel (our *Magna Charta*) given his Warrant under his own Broad Seal, *That he that believeth ſhall not be condemned.*

2. As

2. As a Judge, the God of Heaven may in three reſpects be ſaid to juſtifie a Believer.

Firſt, Forthwith upon his Believing, God owneth him ſecretly within himſelf, as a Perſon juſtified; God eſteems and approves of him as in that ſtate, unto which he hath, by believing a Title good in Law, an indefeaſible Right; a juſtified Eſtate emergeth actually, as ſoon as Faith; the Law-Title thereunto emergeth as a neceſſary Reſultance by virtue of the Tenour of the Goſpel-Law, which only juſtified Virtually, Potentially, and Conditionally before every Believer in general; but now Actually, Abſolutely, and in particular, it juſtifieth him as a Believer when he is ſo.

Secondly, At the moment of Diſſolution God juſtifieth as the Judge of all the Earth, paſſing a private Sentence and Award unto everlaſting Life upon every believing Soul.

Thirdly, But Eminently at the laſt Day, when the Ancient of Days ſhall take the Throne, and in open Court, before the whole Creation, by publick Sentence for ever acquit and diſcharge Believers at that great and laſt Aſſizes.

6. *How Works.* *Sixthly*, Shall I need to add, that Works are ſaid to juſtifie us? *Jam.* 2. 4. becauſe they juſtifie our Faith, or demonſtrate before God and Man, and to our own Conſciences, that our Faith is not a dead and barren, but a true and living one by its fruitfulneſs in well-doing.

7. *How the Spirit.* *Seventhly*, But I muſt not forget, *Laſtly*, That the Spirit of God is ſaid to juſtifie us, 1 *Cor.* 6. 11. and that two ways. *Firſt*, *Directly*, by working Faith in the Heart, which is one of the Fruits of the Spirit, *Gal.* 5. 22. Now, *Cauſa cauſæ eſt etiam cauſa cauſati*; the Spirit juſtifieth as it is the Author of the juſtifying Grace. *Secondly*, *Reflexibly*: The Divine Spirit clears up Juſtification to a Believer's Conſcience, by diſcovering the truth of Faith, by working Aſſurance, and by ſealing a Believer to the day of Redemption. *The Spirit it ſelf beareth witneſs with our ſpirits, that we are the Children of God; and if Children, then heirs,* &c. *Rom.* 8. 16, 17.

Thus

Thus I have at length done with my first Task, the *opening of the Point*, which finds its self summed up in this Definition; *Justification is a judicial act of God, as Law-giver and Judge of the world, graciously discharging a Believer for the sake of Christ's satisfaction, from the condemnation of the Law of Works, by the tenour of the Gospel-Law, or New Covenant, which requireth of, accepteth from, imputeth unto sinners faith in Christ Jesus as their righteousness*; see *Rom.* 3. 25, 6, 7, 8. *Rom.* 4. 5. *Phil.* 3. 9.

Use. Refut. To improve it now (which was my other Task) by way of Refutation, I infer against the *Antinomians*, *First*, That Justification is not from Eternity.

1. Because a person must be charged with Guilt before he is justified or discharged; but nothing can be before Eternity; if discharg'd from Eternity, when was he charged? what, from Eternity too? then he will be at once eternally charged with, and discharged from Guilt, which, if any excuse from a Contradiction, they are much wiser than I am.

2. My Text convinceth them, actual Faith is not from Eternity, therefore not Justification before God; for if Faith justifie us not before God, but only at the Bar of Conscience; then there will be no Justification at God's Bar at all once mention'd in Scripture; for Works do it at Man's Bar. What is it I wonder that justifieth from Eternity? Not God's Decree to justifie; for then his Decree to glorifie, would make Glorification from Eternity too; —— but *Decreta Dei nihil ponunt actu in subjecto.* God's Decrees are immanent Acts, and pass nothing actually upon the Creature.

3. A justified person was actually under Condemnation whil'st he was an Unbeliever, *Rom.* 3. 18. *He that believeth not, is condemned already*; but he could not be at all Condemned, if justified from Eternity.

4. Saint *Paul* expressly affirms, that the believing *Corinthians* were not once, but now were justified, 1 *Cor.* 6. 11. Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, *&c.*

Secondly, I infer againſt them, that are dangerouſly miſtaken, in thinking that a Believer is Righteous in the ſight of God, with the ſelf-ſame active and paſſive Righteouſneſs wherewith Chriſt was Righteous, as though Believers ſuffered in Chriſt, and obeyed in Chriſt, and were as Righteous in God's Eſteem as Chriſt himſelf, having his perſonal Righteouſneſs made perſonally theirs by Imputation. This is their fundamental miſtake, and from hence (*tanquam ex equo Trojano*) iſſue out a throng of ſuch falſe and corrupt Deductions and Conſequences as theſe.

That God ſees no Sin in his Children; that Affliction and Death are not proper Puniſhments of Sin to Believers: that all future Sins are already actually forgiven, as well as paſt and preſent; that a Believer muſt not pray for the Pardon of Sin, but only for the manifeſtation of it; that God loved *Noah* when drunk; *Lot*, when ſo, and beſide inceſtuous; *David*, when acting Adultery and Murther; *Peter*, when he was curſing and ſwearing, and denying Chriſt, with as high a love of Complacency and Delight, as when converſant in the moſt ſpiritual Exerciſes of Grace; that all which God requires as a Sinner's Duty in the Goſpel, is to believe that Chriſt died abſolutely for him in particular; that this is all true Goſpel-Faith; and the doubting or queſtioning this, the unbelief which the Goſpel ſo much condemneth; that, to argue our Juſtification from our Sanctification, and gather aſſurance of God's Love from our Love and Fear of him, is a legal Principle; that Obedience to God's Commandments is not properly a Believer's Debt, but, that all the Obligation which lies upon him to Holineſs, is only the voluntary expreſſion of his love and gratitude to God, not as what is due, but what is comely: And laſtly, (for I ſhould be tired to name all) that Chriſt hath kept the Goſpel-Covenant for us, as well as ſatisfied the Law; ſo that not only our Legal Righteouſneſs is without us in Chriſt our Surety, but our Evangelical Righteouſneſs it ſelf alſo.

Now to pluck up all theſe deſperate Conſequences by the Root, there needs no more than a right underſtanding of the true and proper Notion, and manner of Chriſt's redeeming us;

it

it is not by way of *Solution*, but of *Satisfaction*. Clearly thus, our Caſe to God is not properly that of *Debtors*, but that of *criminal Subjects*. God's Aſpect to us-ward, not properly that of a *Creditor*, but that of a *Rector* and *Judge*: The perſon Chriſt ſuſtained, and the part he acted, not in a ſtrict ſenſe that of a Surety, paying the very Debt in kind, and ſo diſcharging a Bond; but that of a Mediator expiating our Guilt, and making Reparations to Divine Juſtice another way than by the execution of the Law. And indeed, the very nature of a Law is ſuch, as it is quite impoſſible that the Obligation either of its Threatning or Command, ſhould in a proper ſenſe be fulfilled, by any other than the very perſon threatned and commanded; *alius* here makes *aliud*. If another ſuffer the Penalty, the threatning is not fulfilled: Nor if another performs the Duty, the Command: for the Obligation as to Puniſhment lies on the perſon threatned (*noxa caput ſequitur*) and that to Duty on the perſon Commanded, it cannot be fulfilled in kind by another, but it ceaſes to be the ſame thing, and becomes another thing from that in the Obligation; yet it may be ſuch *another thing* (and Chriſt's Righteouſneſs (both active and paſſive) really is ſuch) as the Rector or Judge may accept of with Honour, and be ſatisfied with, as if the very ſame thing had been ſuffered and done juſt in the ſame manner, as the Law threatned and commanded it.

That Chriſt hath paid not the *Idem*, but *Tantundem*, i. e. not fulfilled the Law (as for us) in kind, but ſatisfied it for us, is moſt evident. For,

1. The Law obliged the Sinner's perſon to ſuffer; Chriſt was no Sinner.

2. All Men to ſuffer, foraſmuch as all had Sinned; Chriſt was but one Man.

3. The Puniſhment due by Law was Eternal; Chriſt ſuffered but for a ſeaſon, and is entred into his Glory; thus Chriſt paid not the ſame thing that was in the Obligation, but ſomething equivalent thereunto.

This being obtain'd, that the Lord Chriſt hath Redeemed us, not by way of Solution, or diſcharging a Bond, by payment in kind, but by way of Satisfaction, or making Amends to the injur'd Juſtice of the Law: It follows from the Reaſon and Nature of the thing:

1. That God pardons freely; we are not only beholding to Chriſt for ſatisfying, but to God too infinitely, for accepting of any Satisfaction at all; he might have refuſed it; he had done Sinners no wrong if he had executed the Rigour of the Law, without hearkening to terms of Reconciliation. Quite contrary, a Creditor doth not pardon the Debtor, when the Surety hath diſcharged the Bond by full payment in kind; the Debtor is beholding indeed to his Friend the Surety, but not all to the Creditor, who cannot refuſe to cancel the Bond; nay, it were wrong and injuſtice in him if he did.

2. That none hath, or can have actual Intereſt in, or Benefit by this Redemption, but upon ſuch terms as God and Chriſt have mutually compromiſed in, and agreed to, *viz.* the conditions of the Goſpel-Covenant abovementioned. See the anſwer to the third Query.

1. The Reason hereof is partly from God, the injur'd Law-giver of the World; who seeing it was at his liberty to accept of Satisfaction or no, hath of necessity the right to make his own terms, when, and how far forth, and in what manner and method he will condescend to admit the Sinner to the actual benefit of Christ's Satisfaction.

2. And partly too from Christ; for as he is the μεσίτης, or Mediator between God and Man, a friend to both Parties; nay, a person consisting of both Natures; the offended and offending; he is ingaged necessarily by virtue both of Office and Person, to espouse with equal tenderness of regard the Interests of both Parties; for he is really concerned in them both; they are his Concernments as well as theirs. True indeed, a Surety that dischargeth a Bond by full payment in kind, he sustains and bears only the person of the Debtor, minds only his *Indemnity*, doth what he doth upon his Account, and for his sake. But our great *Mediator* must consult not only our *Impunity*, but his Father's, yea, and his own Honour; and therefore ἕκας ὦ ἔστε βέβηλοι, get you hence all you that either yet never did, or that do not now repent, believe, and conscientiously endeavour to obey; here's not the least jot of Benefit for you in the case you are in, from this Redemption: for, how infinite soever the Merit of Christ's Satisfaction is, it conferreth nothing actually upon any person that hath not actually a Gospel-claim and Title to plead it before God. The immediate effect actually resulting from Christ's performance, is the procuring the Gospel-Covenant to be ratified by his Father, as a Law, whereby Sinners upon the terms propounded, become reconcileable unto God; actually it is of force to all that have, but to none that want the Conditions of it. Now the keeping this Gospel-Covenant, God expects from us in person (tho' by the Assistance of his Spirit, which he hath promised to give to them that humbly and earnestly ask it of him, *Luke* 11. 1.) To affirm that Christ hath kept the Gospel for us too, is to utter the most self-contradicting Blasphemy and Absurdity imaginable; as if he could repent, or believe in himself, free, except, or cancel our Obligation to obey the Moral Law, by his own obeying it; as if Christ had so done all, that nothing remains to be done on our part. Such strange extreams do some Men run into, that to avoid Justification by Works (by an ἀμέτρια τῆς ἀνοθολικῆς) are as yet extravagant on the other hand, thinking the Grace of God cannot be free, except the Sinner become either a senseless Statue, meerly passive, or (which is yet worse) have a writ of ease to be quite idle, or (which is worst of all) a License to Sin by Prerogative. Let the Apostles μὴ γένοιτο chastise this Insolence, *Rom.* 6. 15. *shall we sin because we are not under the Law, but under grace? God forbid.* If Christ had obeyed the Law for us in the sense of paying a Debt, or discharging a Bond, the Apostles answer could not stand, *Rom.* 3. 31. *Do we then make void the Law through Faith? yea, we establish the Law.* When a Believer breaks the Law, he Sins (*for sin is the transgression of the Law*) nay, he cannot break it will-

willfully, but he breaks the very Goſpel-Covenant (one Condition whereof is ſincere Obedience) and the guilt of that ſin lieth upon him unpardoned, until by hearty Repentance, and freſh Applications by Faith to the Blood of ſprinkling (which are the only Titles good in Law, the only Goſpel-claims to Pardon) he hath ſued out a new Pardon (for actual Remiſſion is only of paſt Sins, *Rom.* 3. 25.) according to the Tenour of the New Covenant, which is a perpetual Law of pardoning, repenting and believing Sinners, whomſoever, whenſoever, but as ſuch.

Neither was Chriſt's ſuffering like the cancelling of a Bond, a total diſcharge of us, from ſuffering the Penalty threatned in the Law; we die ſtill, and Afflictions are Puniſhments ſtill. True indeed upon Chriſt's Satisfaction made, God and he are agreed, that a believing Sinner ſhould not be puniſhed with the everlaſting deſtructive Penalty threatned (*for whoſoever believes ſhall not periſh*) Joh. 3. 16. but they are not, that he ſhall not be, for he is puniſhed with the temporal corrective Puniſhments of the threatning, as Sickneſs, and natural Death; yet, even theſe (through infinite Goodneſs ſo ordering and diſpoſing it) prove much more a Benefit, than a Penalty to a Believer.

Uſe 2. What cauſe have we then with the loweſt and profoundeſt Humility, to adore the Majeſty of the living God?

Firſt, To adore his Holineſs. Reverence *thoſe eyes of his, that are purer than that they can endure to behold iniquity*, Hab. 1. 13. Let this God be thy dread and awe. Dare not to make a mock of Sin; tremble at the horrid Guilt and ſinfulneſs of the leaſt Sin; look upon it as an Affront and Treaſon againſt an Eternal Majeſty, as worthy the Curſe of the Law, and the Wrath of an Almighty God, as that which could not be expiated at a leſſer rate than the Blood of God, *Acts* 20. 28.

Secondly, To adore his Wiſdom in finding out ſuch a perſon to ſatisfie his Juſtice as our Redeemer; conſider here, that God could not ſuffer, could not die; nay, could not (properly) ſatisfie himſelf; (for it had not been a Satisfaction to his Juſtice at all, but *meer Mercy*; and ſo no Juſtification of a Sinner, but *meer Pardon*, if the perſon ſatisfying had been only God.) Again, conſider, that a meer Creature could never ſatisfie, as I before demonſtrated a meer Creature had periſh'd in the Attempt, would have been overwhelm'd, and cruſh'd to pieces with that inſupportable Load, the guilt of Sin, and the wrath of God. The perſon therefore that muſt ſatisfie, muſt neither be Finite, nor Infinite, neither the Creature, nor the Creator; neither God nor Man; yet muſt be both. Here now, the Underſtandings of Men and Angels muſt have been tryed to all Eternity, and loſt for ever in a bottomleſs Gulf of Horrour and Amazement to find out ſuch a Perſon. *O the depth of the riches of the wiſdom and knowledge of God!* Rom. 11. 33. *ſee alſo* Ephes. 1. 7, 8. *fully hereunto.*

Thirdly, To adore the Infinite Riches of his Grace, *Rom.* 3. 24. in Juſtification; and here conſider,

1. God

1. God might have let man alone, ſeized the forfeiture; as the Tree fell, it might have lain for ever; what obliged God to accept of Satisfaction?

2. The Redeemer hath *trodden the Wine preſs alone*; what ever was done in this Satisfaction, he did it; *Of the People there was none with him.* The Sinner hath not the leaſt hand in it, could not pay one, Chriſt paid every one to the utmoſt farthing.

Thirdly, It was the Judge himſelf who contrived this way to Juſtifie us, and it was at his coſt, he gave his Son; herein God commended his Love to us, as *Abraham* once did his faith to God, in that he ſpared not his Son, his only begotten Son whom he Loved. So that if we rightly weigh it, it will appear, that by how much the Satisfaction is the fuller, by ſo much the pardon is the freer; by how much his Juſtice is the more, by ſo much too is his mercy the more glorified, and ſtill, ſtill infinitely the more are we obliged.

Uſe 3. *Conſol.* Here's unſpeakable comfort for every humble, though doubting Soul, every contrite Spirit that Hungers and Thirſts after Righteouſneſs.

Firſt, Conſider how full Satisfaction Chriſt hath made, he is able to ſave to the utmoſt all that come to God through him; he is the beloved Son in whom the Father is well-pleaſed; all power is committed into his hands; God hath exalted him to be a Prince, and a Saviour to give Repentance, and Remiſſion of ſins.

Secondly, Conſider he inviteth thee as a Sinner to come in unto this Goſpel-righteouſneſs, in the general tenour of his Proclamation, Whoſoever believes, *&c.* If any man Sin, we have an Advocate with the Father, *&c.* 1 *Joh.* 2, 1, 2. *An whoſoever*, excludes none that excludes not himſelf.

Thirdly, Conſider Chriſt aſſures thee (that art the Perſon I now ſpeak to) he who is the Truth aſſures thee thou ſhalt be welcome: *Mat.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, &c. This is your very caſe: Hark, the *Maſter calleth you*, will you not be of good courage, and *Go*, when he ſaith *Come!* he that never yet caſt out any that came unto him, that never will, he ſaith ſo himſelf; Thou maiſt believe him, he never broke his Word yet, he will not begin with thee, he cannot deny himſelf.

Fourthly, Conſider thoſe ſtanding Monuments of Gods free Juſtifying grace that are on record in the Scripture. What hath been done, may be done again: Nay, will be done again (in the caſe we ſpeak of) by the God that changeth not; God hath pardoned as great Sinners; ſee *Ephraims* caſe *Jer.* 31. 18. ſee the *Corinthians* example, 1 *Cor.* 6. 10, 11. ſee *Pauls*, 1 *Tim.* 1. 13. Whoever goes and doth likewiſe, ſhall receive likewiſe; for Chriſt is yeſterday and to day, and the ſame for ever.

Fifthly, Conſider it is the very deſign of God in giving his Son, and of Chriſt in giving himſelf to die for us, to Juſtifie ſuch as thou art, *Iſa.* 16. 1. *Luk.* 4. 19, 20. *Jer.* 3. 12. 1 *John* 5. 9.

Uſe 4. *Exhort.* Firſt, To the Unconverted.

Uſe 4. *Exhort.* Let me then beſeech Sinners not to love Death; Why ſhould iniquity be your ruin? *There is Balm in Gilead, there is a Phyſician there?* Why are ye unwilling to be healed? Turn ye, Turn ye, why will ye die? Would it be a hard matter to perſwade a Condemned Perſon to be willing not to be Executed, were he not diſtracted? If having a pardon offered upon the eaſie Terms of confeſſing his fault, and ſerious promiſing Amendment, he ſhould bid the Prince keep his Pardon to himſelf; for his part, he was in love with his Chains, he would not be Releaſed, he would die. Thou art the man whoever thou art that neglecteſt Goſpel-grace; what Fury and Raging madneſs is it that thou art Guilty of? Thy Soul with all its Eternal intereſts lies at Stake, and as if it were neither here nor there, what became of thee for ever, thou *deſpiſeſt the riches of Gods forbearance, after thy hardneſs and impenitent heart, treaſuring up wrath againſt the day of wrath*; Rom. 2. 4, 5. Is it well done of thee Sinner? is this thy kindneſs to thy own Soul? is this thy thanks to thy Redeemer? How inexcuſable art thou? thy ſelf being Judge, thou can'ſt not anſwer it to thy Conſcience, to thy God, with the leaſt Colour or Shadow of a reaſon. God ſends his Goſpel Proclaiming, —*Repent ye, and be converted, that your ſins may be blotted out:* Acts 3. 19. His Miniſters Proclaiming, — We then *are Embaſſadours of Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead be ye reconciled unto God*, 2 Cor. 5. Why doſt thou hate thy Soul, and ſay I will not? why wilt thou not? Is it becauſe it doth not concern thee? or becauſe Eternal Life and Death are trifles, ſmall, little things, not worth thy conſidering? or doth any body hinder thee? No, no; our Saviour gives the true account, *Ye will not come unto me that ye might have life.* Let me intreat this ſmall requeſt of thee for Gods ſake, for thine own, take the next opportunity, and ſpend half an hour alone; let thy Spirit accompliſh a diligent ſearch, purſue this inquiry to ſome Iſſue; am I Juſtified or no? if not, what will become of me, if it ſhould happen (ſometimes ſuch things fall out) that I ſhould die now preſently? I cannot promiſe my ſelf that I ſhall ſee to morrow morning. Thus go on and bring it to ſomething before thou leaveſt; give not over till thou art not only clearly convinced of, but heartily affected with thy Guilt; not only to ſee, but feel thy ſelf to be the Man who art undone without an Intereſt in this Juſtification. Be in good earneſt; thou canſt not mock thy God; and is there any Wiſdom in mocking and cheating thy own Soul? What thou do'ſt, do it heartily as unto the Lord, as for thy life, as one that would not rue thy ſelf-deceiving folly, when it cannot be recalled; and if thou art hearty and ſerious in theſe Reflections,

1. Thou wilt deeply humble thy ſelf before the Majeſty of the Judge of all the Earth, with that ſelf-abhorrence and Confuſion, that becomes one who feels himſelf (even himſelf being Judge) moſt righteouſly condemned.

2. Thou wilt Sollicite and Aſſail the Throne of Grace with all redoubled favours, and Holy Paſſionate Importunities of Prayer and Supplication, giving God

God no rest till he hath given thee his Spirit, according to his own promise, *Luke* 11. 13. *Ezek.* 36. 26, 27. To help thee to perform the conditions of the Gospel Covenant, plead his own promise with him. Wrestle with him for a broken and clean Heart; for Faith, for Repentance unto Life; for these are not of thy self, they are the Gift of God, let him not go till he hath Blessed thee with these Blessings in Christ Jesus. This will confound every Sinner at the day of Judgement, that when he might have had grace; yea, the Spirit of Grace for asking; he either asked not, or if he did, it was so coldly, as if he were contented enough to go without. Now if thou art in good earnest, God is I assure thee in full as good earnest as thou; he is ready to meet thee; try but once whether it be in vain to seek him; all that ever tried, found it good to draw near to God, and found him easie to be entreated; he useth not to send the Hungry empty away. He that commands us to *work out our Salvation with fear and trembling, be it is that worketh in us both to will and to do of his own good pleasure*, Phil. 2. 12, 13.

Secondly, To them that are the Children of God by faith in Christ Jesus, Let me beseech them,

1. To walk Worthy of God who hath called them to his Kingdom and Glory, to adorn their Holy Profession; take the Exhortation in *Pauls* words, *Col.* 2. 6. *As ye have received Christ Jesus the Lord, so walk ye in him*, Receive not this Grace of God in vain; the interest of your comfort obligeth you hereunto; hereby you will know that you know him, that you *are in Christ Jesus, that there is no condemnation* to you, if you *walk not after the flesh, but after the Spirit*, Rom. 8. 1. and herein will your *Father be glorified, if ye bring forth much fruit*; Joh. 15. 6.

2. To live up to the Comforts of their State, 1 *Joh.* 3. 1. you are already *the Sons of God*, it doth not yet appear what you shall be, *who shall lay any thing to your charge, it is God that justifies: who is he that condemns? it is Christ that died*, &c. Rom. 8. 33. *Go eat thy Bread with joy, and put on thy white raiment, God now hath accepted thy works*, Eccles. 9. 7, 8. I conclude this particular (and the whole Discourse) with the happy effects and proofs of Jusication, which every believer hath as good a Right and Title to, as the Gospel it self, the Word of the God of Truth can give him, as I find by those sweet Effects and Consequences set down in my Text, and the words next following it. 1. *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*: 2. *By whom also we have accesse by faith, into this grace wherein we stand, and rejoyce in hope of the Glory of God*. 3. *And not only so, but we glory in tribulations also, knowing that tribulation worketh patience*: 4. *And patience, experience: and experience hope*: 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us*. wherefore *the righteous shall be glad in the Lord, and all the upright in heart shall glory*; Psal. 64. 10.

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